FIVE SPEECHES IN THE HIGH AND HONOVRABLE Court of PARLIAMENT.

BY

Sir Beniamin Rudyerd, Knight, Surveighour of his Maiesties Court of Wards and Liveries.

Printed according to his owne true Copies, the former being absurdly false.

Now published with Licence.

LONDON,
Printed by *H. Dudley*, for *Henry Seile*, at the Tygers head in Fleetstreet over against Saint Dunstan's Church. 1641.

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AN INTRODUCTION

to the last Parliament 16. Caroli, 1640.

Concerning moderation and preservation of Parliaments, by Sir Benjamin Rudyard Knight, 16. Caroli.

1641.

Mr. Speaker,

BY Gods blessing, and the Kings favour, a great door and effectuall is opened unto us of doing a great deal of good, if we do not shut it against our selves. That we are here together in this House, is an evident demonstration that the King hears thanks right towards us; for which we do now have a cheerfull, a thankfull, a bountifull retribution.

Parliaments of later times have been of ill note and unfortunate; insomuch as the very Name of a Parliament hath been a reproach, a by-word, a hissing. It now lyes in our hands by Gods assistance, and it ought to be our chiefe indeavour to restore Parliaments to their wonted fashion,

There are some here in this House who were
[illegible] and many such [illegible]
[illegible] in England? We know from what
[illegible] of these evil days, the spirit of
Giddiness hath prevailed ever since, full of subtility,
[illegible] of malignity. But now they have taken
upon them such a boldness, such an arrogance
as they stand in competition with us, who are
the better subjects? And some beleeve they
have carried it: their emulation I shall like, and
do hope; but their presumption is not to be
born; for certainly the best religion makes
the best subjects, and with them no name [illegible]
with their conversation, and [illegible] way to it.
Let us set up more and better lights to lighten
their darkness, shining lights, not
like warm glow-worm lights; that the people
in all places of this kingdom may be diligently taught, carefully instructed, in soundness of doctrine, by good example in their Pastors; taught, and instructed how to pray, how to use prayer, and what to pray for. For
the quarrell between praying and preaching
never meant well to religion, being both so necessary parts, not understanding one another.
But I know not how it comes about, this word
religion only [illegible] religious.
The best way to suppress all other religions is
to uphold our own, the height of light dispells darkness without noise or bustle. But I have

that withdrawing of some payments by the people for non performance of conditions, enforced him to accept of a truce, when he was in the full hope of gaining a great victory: this could not but work strongly upon that great hearted Prince; He returned Privately in the fifteenth year he summon'd a Parliament, wherein were nothing but jealousies, contestations, & distempers, so that the Parliament ended without fruit. In the 17th. year he called another Parliament, for no other end, but only to make an atonement between him & his people, which intention wrought the successe: for by the prudence and patience of the King, by the wisdom and humble suit of both Houses, all breaches were clos'd up, and such a perfect union made, as there never fell out any difference betweene him and his people during the whole time of his future life after. Why may not we then be as wise as our Ancestors? I presume we shall. A Parliament is the bed of reconcilation betweene a King and his people, mutually both for both: for that it will be proper and fit for us, to lay aside all scarcity, and exasperations, To demeane our selves with calmnesse, sweetnesse, dutyfullnesse,

Although the Prerogative have gone very high, yet we can but bring our selves to an equanimity, to an indifferency of judgement, we shall finde that all kings do as naturally love power, as all people do affect liberty: Then it is no more marvell that Princes do hearken

to them who seek to impaire their power, then that Parliaments have too much yielded to some who have pressed to extend their liberty; whereas indeed both Prerogative and liberty are best preserved, when they are exercised within their bounds.

The Law saith, That a King of England can do no wrong. As for instruments, if the matters do start and expose the men, if the things they have misdone be condemned and reformed, the men, without any more ado, will quickly be despised, grow as ill-favoured as they are worthless, wither and wear away to the nothing they deserve. It is true that in some cases, examples are more necessary than Lawes, especially when Lawes grow into time for want of exercise, because examples make a deeper impression, strike a greater terror. But at this time, we should very unhandsomely elaborate the Reintegration, and union we desire and expect, with unfitable severity, and civil strife.

The levying of money to relieve the Kings necessities, hath also bred a great disturbance, & it will do so; for the penury and scarcity of this Coyne will keep up perpetual jealousies, fearing between the King and his people which is to be supplied. The power of a King, and the power of necessity in a Land, in one hand, Master Speaker, will make him be supplyed well. But this hope before this Parliament be finally concluded, we shall establish such a constant Reve-

Master

and our selves with it.

Master

Mr. Speaker, It is so far from being strange, and can hardly be otherwise, but that in so long a vacation between Parliaments, many disorders must needes grow in upon us, as Deviation in Religion, violation of Lawes, invasion upon liberty, &c. But the worke and labour, is how to reduce them, how to fit them right again? The manner of doing it ought to be the principall in our consideration, for the matters carry in them, flaming, vehement, tempting provocations. For that very reason, Mr. Speaker, it behooves us to be the more wary, the more composed, lest we be transported beyond the straining our ends. I confesse I do now feele my life in a flutter. Shall we onely looke forward as they call it? All-seeing eyes and prudent Care in his Religion, the King in his Honour, the Common-wealth in his gaping calamity, &c. What hands soever the integrity of this house with the [illegible] by our delatory. Shall we countenance dutie enterprises with the dull forces of a Parliamentary flightness, rigour, and exactnesse? In doing thus, we may turne the medicine into a worse disease, and [illegible] over all the whole race of Parliaments to [illegible] and breaking: what shall we do? I truly wish, Speaker, If I should speake for my life, as I desire for more, I should most humbly beseech this House. That we may all of us frame our minds this approaching sitting Parliament, that it may be the mother of many more, and not of our selves

upon the hazard of desperate, dismall events. As long as we have Parliaments, we shall know where to finde our selves; when they are gone, we are lost.

AN INTRODVCTION TO THE LAB. LAMENT.

WE have assembled to the Gods business, like Kings, in which our own things included, as we are Christians, now are subject to God, above all we owe to our King, the miseries of this land would not have been the less apprehended, if we had not had a part in them. Let Religion be the first thing we seek, all things else will be added unto us. Yea we may have them now, seeing and sorrowing for the sins that God hath seen and sorely punished us for. If I should speake for my life, as this day I must, I should speake for my life, as I am a Christian. Shall we only look upon our sins, and not upon our ends. I conceive I do now teach my life in a Sermon. Shall we only look upon the sins of the times, and not upon the attaining

an Altar. We have seen Ministers, their wives, children, and families ingaged against law, against conscience, against bowels of compassion, about not dancing upon Sundayes. What do this sort of men think will become of themselves, when the Master of the house shall come, and finde them thus beating their fellow-servants? These inventions were but Sives made of purpose to winnow the best men, and that's the devils occupation. They have a minde to worry Preaching; for I never yet heard of any but diligent preachers, that were vexed with these, and the like devices. They deride prophecy, and as one said, they would faine be at something that were like the Mystic, that will not bite, a muzzled Religion. They would evaporate and dis-spirit the power and vigour of Religion, by drawing it out into solemne, specious formalityes, late obsolete, and quitted ceremonies new furbished up. And this (beleeve) is the good worke in hand with Doctor *Heylin* hath so often celebrated in his bold Pamphlets. All their acts and actions are so full of mixtures, involutions, and complications, as nothing is cleare, nothing sincere, in any of their proceedings. Let them not lye, that these are the perverse suppitious, malitious interpretations, of some few factious spirits amongst us; which a Romanist hath bragg'd, and congratulated in print, that the face of our church begins to alter, the language of our religion to change. And *Santa Clara*

hath published, That if a Synod were held (as *interpretis Puritanis*, fearing Puritans slide, our Articles & their Religion would soon be agreed. They have so brought it to passe, that under the name of Puritans all our Religion is branded, & under a few hard words against Iesuits, all Popery is countenanced. Whosoever squares his actions by any rule, either divine or humane, he is a Puritan. Whosoever would be govern'd by the King's Lawes, he is a Puritan; he that will not doe whatsoever other men would have him do, he is a Puritan. Their great worke, their master piece now is, to make those of the Religion, to be the suspected party of the kingdome.

Let us further reflect upon the ill effects these courses have wrought, what by a defection from us on the one side, & a separation on the other: Some, imagining whither we are tending, made haste to turne, or declare themselves Papists beforehand, thereby hoping to render themselves the more gracious, the more acceptable. A great multitude of the King's Subjects, striving to hold communion with us, but seeing how farre we were gone, and fearing how much further we would goe, were forced to flee the land, some into other inhabited countreys, very many into savage wildernesses, because the land would not bear them. Doe not they that cause these things cast a reproach upon the government?

Master Speaker, let it be our principall care that these wayes neither continue, nor returne upon

us. If we secure our religion, we shall cut off and defeat many plots that are now on foot by these & by others. Believe it Sirs Religion hath bin for a long time, and still is, the great designe upon this Kingdome. It is a knowne, and a practis'd principle, that they who would introduce another Religion into the church must first trouble, and disorder the government of the state, that so they may hide, and worke their ends in a confusion; which now lyes at the doore.

I come next to Matter of State, to the Kings businesse, more particularly, which indeed is the kingdomes: for one hath no existence, no being, without the other, their relation is so neere. Yet some have subtilly, and strongly laboured a divorce; which hath been the very bane both of King and kingdome.

When foundations are shaken, it is high time to look to the building. He hath no heart, no head, no soule, that is not moved in his whole man, to look upon the distresses, the miseries of the Common-wealth; that is not forward in all that he is, and hath, to redresse them in a right way.

The King likewise is reduced to great streights, wherein it were unmanlinesse, beyond inhumanity, to take advantage of him; let us rather make it an advantage for him to do him best service when he hath most need, not to seek our owne good, but his, and with him. Else we shall commit the same crimes our

selves, which we must condemn in others.

His Majestie hath clearly and freely put himselfe into the hands of this Parliament, and I presume, there is not a man in this House, but feels himselfe advanced in this high Truth. But if he prosper no better in our hands, then he hath done in theirs, who have hitherto had the handling of his affaires, we shall for ever make our selves unworthy of so gracious a confidence. I have often thought and said, That it must be some great extremity that would recover and reclaime this State. And when that extremity did come, it would be a great hazard, whether it might prove a remedy or a ruine. We are now, Matters speake upon that verticall turning point, and therefore it is no time to palliate, to foment, our owne undoing.

Let us let in the Remedy. We must first know the disease. But to discover the diseases of the State, is (according to some) to traduce the government: yet others are of opinion, that this is the safe way to the cure.

His Majestie is wiser then they that have advised him, and therefore he cannot but see, and feele, their subverting, destructive counsells, which I see plainer, then I can speak of them for they ring a Knell, and ready them over the whole Kingdome. His Majestie best knowes who they are. For us, let the matters bolt out the men, their actions discover them.

They are men that talk largely of the King's service, have done none but their own, and that's too evident.

They speak highly of the King's power, but they have made it a miserable power, that proclaimed nothing but weakness both to the King and kingdom.

They have subjected the King's revenue to the hostage, and left the hostage naked to the mercy of Sure for their own turne; they have spent all upon themselves, and left nothing but a shell to preserve a King by.

They have always past over [illegible] and obstinate, pernicious course, [illegible] bring things to an extremity; That they might shun the extremity of their own making, the reason of their now action, [illegible] times more then the former, and there are as visible [illegible] appearances of a [illegible] government in the world for Soveraign power and King, liberty to the Subject, the greatest [illegible] hopes of both, which makes the happiest State for power, for Riches, for duration amongst all [illegible]

They have [illegible] all their projects, all their machinations upon the King, which no wise, no good Ministers of State ever did, but [illegible] all such [illegible] unfaithful things upon themselves, no glory to [illegible] their Master.

They

They have not suffered his Majestie to appear unto his people in his owne native goodnesse, they have eclipst him by their interposition: although grosse corrupt bodyes may obscure and hinder the Sun from shining out, yet is he still the same in his own splendour; and when they are removed, all creatures under him, are directed by his light, comforted by his beams. But they have framed a Supercilious seeming Maxime of State for their own turne, that if a King will suffer men to be borne from him, he shall never have any good service done him: when the plaine truth is, that this is the surest way to preserve a King from having ill servants about him. And the divine word likewise is; *Take away the wicked from the King, and his throne shall be established.*

Master *Speaker*, Now we see what the sores are in generall, and when more particulers shall appeare, let us lay our heads together, to draw out the cores of them; not to skin them over, with a slight, suppurating, festring cure, lest they presently breake out againe into greater mischiefs. Consider of it, consult, and speake your minds.

It hath heretofore been boasted, that the King should never call a Parliament, till he had no need of his people. These were words of division, and ambition. The King must always, according to his occasions, have use of his peoples hearts, hands, purses. The people will al-

wayes

[illegible] of the King's clemency, Justice, protection, and this reciprocation, is the strong tie, the sweet union.

It hath been said too of late, that a Parliament will take away more from the King, then they will give him: I may well be sad, that these things should be said, but by no means will enable the Subject to give him more then can be taken any way else. Projects and Monopolies are but leaking Conduit pipes, the Exchequer it selfe at fullest, is but a cisterne, and now a broken one: frequent Parliaments onely are the fountaine, and I doe not doubt, but in this Parliament, as we shall be free in our advise, so shall we be the more free of our purse, that his Majestie may experimentally know, the reall difference of better councells, the true solid grounds, of raysing and establishing his Greatnesse, never to be brought again by Gods blessing, to such dangerous, such desperate perplexities.

Masters *Speaker*, I confesse I have now gone in a way much against my Nature, and somewhat against my custome heretofore in this place: But the deplorable, dismall condition, both of the Church & State, have so far wrought upon my judgement, as it hath convinced my disposition. Yet am I not *Vir factiosus*. I love no mans ruine, I thank God I neither hate any mans Person, not envy any mans fortune: onely I am zealous of a thorow reformation, in a time that exacts,

ceeds, that exacts it; which I humbly beseech this House may be done, with as much lenity, as much moderation, as the publique safety of the King and Kingdom can possibly admit.

Concerning Money to the Scots.

Master Speaker,

IT will become us thankfully to acknowledge, the prudent and painfull endeavours of my Lords the Peeres-Commissioners, in treating with the Scots, in mediating with the king: whereby (God assisting) we are now probably shewing hearts to a blessed peace.

His Majestie in his wisdome and goodnesse, is graciously pleased to give his Royall Assent to their Acts of Parliament, wherein the articles of their assembly are likewise included. Insomuch as their Religion, their Lawes, their Liberties, are ratified and establisht. Besides, their grievances relieved and redressed: for which we use to give the King money, and are full ready to do it. This, although it be a large, yet it is not received as a full satisfaction.

Before they came into England, they publish'd a Remonstrance, that they would take nothing of the English, but what they would pay for, or give security: we have defray'd them hitherto, and are provided to do it longer.

They did well remember, that we assisted them in the time of their Reformation; and it is not to be forgoten, that we did bear our own charges.

Concerning mutuall restitution of Ships and goods, my Lords the Commissioners have very fairly and discreetly accomodated that particular already.

As for interecstill, consequentiall damnages, such a representation would but manifest unacceptable matter of difference and contestation; which amongst friends ought to be warily and wisely avoyded.

We could alledge, and truly too, that Northumberland, Newcastle, and the Bishoprick, will not recover their former state these twenty yeares. We have heard it spoken in this House, by an understanding knowing member in the particular, that the Coal-mines of Newcastle will not be let right againe for a hundred thousand pound, besides the over price of coales, which all the while it hath and will cost this City, and other parts of the kingdome. A great deale more of this nature might be rehearsed: but I delight not to presse such tenter-stretch'd arguments. Let us on both sides rather thank God

know

God by proceeding in the way he hath laid before us, and not wry his way to ours: time and his blessing will repair all our implicit damages, with many prosperous explicit advantages.

They say, that they do not make any formall demand, but they do make a sum to appeare of five hundred and fourteen thousand pounds, more then ever we gave the king at once. A portentous apparition! which shews it selfe in a very dry time, when the Kings revenue is totally exhausted, his debts excessively multiplied, this kingdom generally impoverish'd by grievous burdens, and disordered courts. All this simply to be drawne out of us only without ayde and help from any of his Majesties other dominions: which to my seeming will be an utter drayning of the people, unlesse England be *Aurea in exhaustu*, as the Popes were wont to call it.

Notwithstanding, Sir, now that I have in part opened the state we are in, though nothing to evidence as they have done theirs, I shall most willingly and heartily afford the Scots, whatsoever is just, equitable, and honourable, even to a convenient, considerable, round sum of money, towards their dolles and expences, that we may go off with a friendly and a handsome dolle. If they refuse it, we shall improve our ayde.

It was never yet thought, Master *Speaker*, any great wisdom, over much to trust a successfull

sword

sword. A man that walkes upon a rysing ground, the further he goes, the larger is his prospect. Sincerity [illegible] commands, [illegible] [illegible] [illegible] [illegible] ver thought before. This is naturall, and usuall.

But the Scots being truly touch't with Religion according to their profession, that only is able to make them keepe their word. For, Religion is stronger, and wiser, then reason, or reason of state.

[illegible]

[illegible] wonderfull providence [illegible] strange worke, are so many [illegible] cannot but hope, almost [illegible] flame. All governing mercifull [illegible] and leades us to a happy conclusion, will contract a closer, firmer union betweene the two nations, then any meere humane policy could ever have effected, with [illegible] to [illegible] advancing [illegible] greatnesse of the King, in securing [illegible] his kingdomes, against all malitious, envious, ambitious opposites, to religion, [illegible] to his kingdomes; whereas, I presume, all [illegible] desires, and prayers [illegible]

They have among [illegible] their own making, which is, No Master, no Sceptre: when we know by deare experience, that if the Master be once in danger, they care not to follow the Leader [illegible] to confounding the whole Kingdome for their interest.

And Histories will tell us, that whensoever the

Concerning Bishops.

Master Speaker.

do verily beleeve, that there are many of the Clergy in our Church, who do thinke the simplicitie of the Gospel too meane a vocation for them too serve in. They must have a specious, pompous, sumptuous Religion, with additionalls of Temporall Greatnesse, Authority, Negociation; not withstanding they know better then I, what Fathers & schoolmen Councells are against their mixing themselves in secular affaires.

This Romane ambition, will at length bring in the Romane Religion, and at last a haughty insolence even against supreme power it selfe, if it be not timely, and wisely prevented.

They have amongst them and Apothegm of their own making, which is, No Miter, no Scepter: when we know by deare experience, that if the Miter be once in danger, they care not to throw the scepter after, to confound the whole kingdome for their interest.

And histories will tell us, that whensoever the

the Clergy went high, Monarchy fell went low: if they could not make the Monarch the Head of their own faction, they would be sure to make him leſſe; witneſſe one example for all, the Popes working the Emperour out of *Italy*.

Some of ours aſſoone as they are Biſhops, *Adepti ſunt regiam majeſtatem*, they will preach no longer, their office then is to govern us, but in my opinion they govern worſe then they preach, though they preach not at all, for we ſee to what paſſe their government hath brought us, with [illegible] conformity to themſelves, their ſilence others alſo, though *Hierome* in one of his epiſtles ſaith, that even a Biſhop let him be of never ſo blameleſſe a life, yet he doth nothing but by his ſilence, then he can do good by his example. Maſter *Steeton*, It now behooves us to reſtrayne the Biſhops in the duties of their function, leſt they may ſtrive more hanker after heterogeneous and ſtrange employments. Not to be abſolute, ſo ſingle and ſolitary in actions of moment, in Excommunication, abſolution, ordination, and the like, but to joyn ſome of the Miniſtery with them, to further to regulate them according to the uſage of ancient Churches in the beſt times; that by a well tempered government, they may not have power hereafter, to corrupt the church, to undoe the kingdome.

When they are thus circumſcribed, and the publique ſecur'd from their eruptions, then ſhall not I grudge them a liberall, plentifull ſubſiſtence;

difference; else I am sure they cannot ever be given to Hospitality.

Although the calling of the Clergy be all glorious within, yet if they have not a large, considerable outward support, they cannot be freed from vulgar contempt.

It will always be fit, that the flourishing of the Church should hold proportion with the flourishing of the Common-wealth wherein it is. If we dwell in houses of Cedar, why should they dwell in Arras? And I hope, I shall never see a good Bishop left worse then a Parson, without a Glebe.

Certainly Sir, the superintendencie of eminent men, Bishops over divers Churches, is the most primitive, the most spreading, the most lasting government of the Church. Wherefore, whilest we are earnest to other way of innovation, let us beware we bring not in the greatest innovation that ever was in England.

I do very well know what many do daily fervently desire. But let us well bethink ourselves, whether a popular democratical government of the Church (though fit for other places) will be either suitable or acceptable to a Regall, Monarchicall government of the State.

Every man can say (it is so common and known a truth) that sudden and great changes, both in naturall and politique bodies, have dangerous operations: and give me leave to say, that we cannot precisely look to the end of such a con-

a consequence, especially in so great a kingdom as this, and where Religion is so well established and secured by the Laws of it.

Wherefore, Master Speaker, my humble motion is, That we may punish the present offenders, reduce and preserve the Calling for better times hereafter. Let us remember with fresh thankfulness to God, those glorious Martyrs, Bishops who were burn'd for our Religion in the times of Popery, who by their learning, zeal, and constancie, upheld and convay'd it down to us.

We have some good Bishops still who do preach every Lords Day, and are therefore worthy of double honour. They have suffer'd enough already in the disease, 'twill be sorry we should make them suffer more in the remedy.

Concerning BISHOPS, DEANES, AND CHAPTERS.

At a Committee of the whole House.

By Sir Benjamin Rudyard.

M. Hyde,

E are now upon a very great busineſſe, ſo great indeed, as it requires our foundeſt, our ſaddeſt conſideratio n, our beſt judgement for the preſent, our utmoſt foreſight for the futuer.

But Sir, One thing doth exceedingly trouble me, it turnes me quite round, it makes my whole reaſon vertiginous, which is, that ſo many doe believe againſt the wiſdom of all ages, that now, theſe

there can be no reformation without deformation, no [illegible] knocked in the head, all put hope of ever [illegible]

Religion was first and best planted in Cities. God did spread his net where most might be caught. Cities had Bishops and Presbiters, Presbiters were the Seminaries out of which were sent labourers by the Bishops to propagate and cultivate the Gospell. The Clergy then liv'd wholly upon the free-will-offerings and bounty of the people.

Afterward, when Kings and States grew to be Christians, the outward settlement of the church grew up with them. They erected Bishopricks, founded Cathedrall churches, endowed them with large possessions. Landlords built parish churches, gleabd them with some portion of land, for which they have still a right of Presentation.

I do confesse that some Bishops have had ambitious, dangerous wishes, and have so still. That in their government there are very great inconveniencies. But I am not of their opinion, who believe that there is an innate ill quality in Episcopacy, like a specificall property, which is refuge, not a reason. I hope there is no originall sin in Episcopacie, and though there were, yet might the Calling be a fresh reformed, as the person regenerate. Bishops have govern'd the Church

" Regeneration doth neither destroy the man nor the faculties, but doth rectifie and reforme them: so the calling of Bishops may, &c.

for sufficient number of years without interruption
no man will say, but that God hath
saved soules in all those times under their go-
vernment. Let them be reduced, according to
the rule of ancient Churches in the best times,
so farre reyned, as they may not be able hereafter
to shame the calling. I love not those that hate
to be reformed, and doe therefore thinke them
worthy of the more hate, the more dolefull for
wholly upon the free-will-offerings and

We have often complaind that Bishops are too
rich; [illegible] Although Cathedrall
churches are now for the most part but recep-
tacles of Drones and Non-residents, yet some
good men may be found or placed there, to be
Assessours with the Bishops, who shall them in
actions of moment, in cases of importance.
There is maintenance already provided for them.
If either in Bishopricks or Cathedrall churches,
there be too much, [illegible] may be pared off, to re-
lieve those that have too little. If your more mild
be scanted, it may be employed to the setting up
of a preaching ministery thorow the whole
kingdome, and till this be done, although we
are Christians, yea a people under a Christian State,
[illegible] in some places in England, that are not in
Christendome: this people are so ignorant, they
live so without God in the world, for which
Parliaments are to answer both to God and

" [illegible]
on doth not
cher destroy
the man nor
the function,
but doth refi-
ne and re-
forme them:
to the calling
of Bishops
may, &c.

man:

I have oftentimes seriously considered with my selfe, what strong concurrent motives and causes did meet together in that time, when Abbeyes and Monasteryes were overthrown. Certainly Gods hand was the greatest, for he was most offended. The prophane superstitions, the abhominable Idolatryes, the filthy nefarious wickednesse of their lives, did stink in Gods nostrills, did call downe for vengeance, for reformation. A good party of Religious men were zealous instruments in that great work. As likewise many covetous ambitious Peeres, gaping for the morsells, did lustily drive it on.

But Master *Hyde*, there was a principall Parliamentary motive, which did facilitate the rest. For it was propounded in Parliament, that the Accession of Abbey lands would so inrich the Crowne, as the people should never be put to pay Subsidies againe; this was plausable both to court and country: besides with the overplus, there should be maintayned a standing army of forty thousand men, for a perpetuall defence of the kingdome; this was safety at home, terrour and honour abroad. The Parliament would make all sure.

This is the next way to bring Gods part, Religion, by his blessing hath been

The people have paid Subsidies every Session, and we are now in no very good case to pay an Army.

Let us beware, Master *Hyde*, that we do not look with a worldly, carnall, evill eye upon church lands. Let us cleare our sights, search our hearts, that we may have unmixt and sincere ends, without the least thought of saving our own purses. Church lands will still be fittest to maintaine church men, by a proportionable and orderly distribution.

We are very strict and curious to uphold our own propriety, and there is great reason for it: Are the Clergy only a sort of men who have no propriety at all in that which is called theirs? I am sure they are Englishmen, they are Subjects.

If we pull down Bishopricks, and pull down Cathedrall churches, in a short time we must be forc'd to pull downe Colledges too: for Scholars will live and die there as in cells, if there be no considerable preferment to invite them abroad, and the example we are making now, will be an easie temptation to the lesse prizing necessities of future times.

This is the next way to bring in Barbarisme, to make the Clergy an unlearned contemptible

vocation, not to be deter'd but by the basest of the people; and then, where shall we finde men able to convince an adversary?

A Clergy man ought to have a farre greater proportion to live upon then any other man of an equall condition. He is not bred to multiply Three-pences, it becomes him not to live mechanically and sordidly. He must be given to hospitality. I do know my selfe a Clergy man, no dignitary, whose books have cost him a thousand pounds, which when he dyes may be worth to his wife and children, about some two hundred.

It will be a shamefull reproach to so flourishing a kingdom as this, to have a poore beggerly Clergy. For my part, I think nothing too much, nothing too good for a good minister, a good Clergy man. They ought least to want, who best know how to abound. Burning and shining lights, do well deserve to be set in good candlesticks.

Master *Hyde*, I am as much for reformation, for purging and maintaining Religion, as any man whatsoever: But I protest, I am not for Innovation, Demolition, nor Abolition.

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vocation, nor to be done by the Sale of the people; and then, where shall we find men able to convince an adversary?

A Clergy man ought to have a farre greater proportion, living on then any other man of an equall condition. He is not bred to multiply. Three pences, it becomes him not to live mechanically and foolishly. He must be given to understand, I do know my Bible a Clergy man, my Library, whole books have cost him a thousand pound, which when he dyes may be worth to his wife and children, about 100 li. two hundred.

It will be a shamefull reproach to so rich a Kingdom as this, to have a poore beggerly Clergy. For my part, I think nothing too much, nothing too good for a good minister, a good Clergy man. They ought least to want, who best know how to husband, Burning and dusping Lights well deserve to be let in good company.

Master Hyde, I am as much for reformation, for purging and maintaining Religion, as any man whatsoever; But I protest, I am not for Innovation, Demolition, nor Abolition.